

The translation of the Bible into modern Syriac, a noble work, now undergoing revision; the College; the Female Seminary; the translation and publication of many, luminous books; the circulation of a periodical called *Says of Light*, together with fifty years of intercourse with men and women* whose chief aim is the religious and intellectual elevation of the people among whom they dwell, have wrought a remarkable change, though that the change is menaced with perils, and is not an absolutely unmixed good, cannot be gainsaid.

It is for the future to decide whether the Eeform movement in Umri or elsewhere could survive in any strength the removal of the agency which inaugurated it, and whether a Church without a ritual and with a form of government alien to the genius of the East and the traditions of the fathers, can take root in the affections of an eminently conservative people.

The Mission, founded by the present Archbishop of Canterbury at the request of the *Catholicos* of the East, Mar Shimun, the Patriarch of the Syrian Church, arrived in Urmi in the autumn of 1885. At the time of my visit it consisted of five mission priests, graduates of Oxford and Cambridge Universities, and an ordained Syrian, four of whom were at the headquarters in Urmi, one in the Kurdish mountains, and one on the Urmi Plain. Four Sisters of Bethany arrived in the spring of 1890 for the purpose of opening a boarding-school for girls and instructing the women.

It is hardly necessary to say that the

lines on which
the Ajiglican and American missions proceed
are diametri-
cally different, and the modes of working are
necessarily
in opposition. The one is *practically* a
proselytising
agency, and labours to build up a
Presbyterian Church
in Persia; the other purposes to " bring back
an ancient
church into the way of truth, and so
prepare it for its